

ADAHOONILIGII

THE NAVAHO LANGUAGE MONTHLY

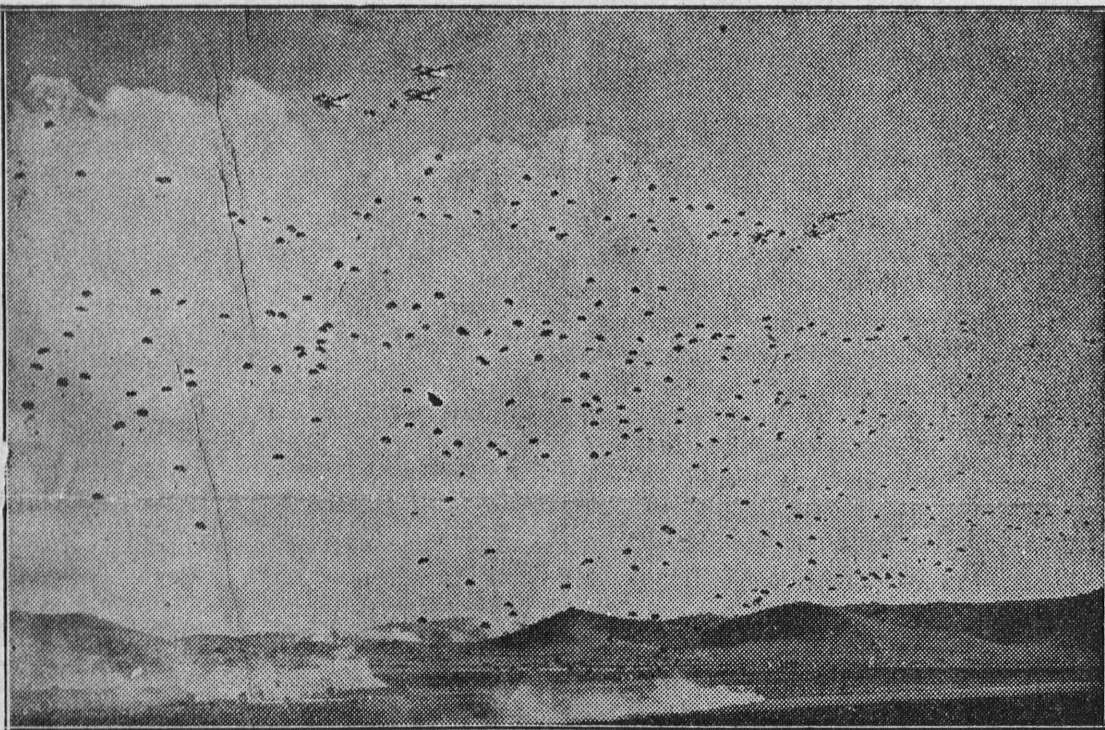
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JULY 1, 1950

BILAGÁANA NÍŁTSÁ 'ÁDEİŁ'İINII ŁA' NIHÁ NDOOLNISH DAANÍ NÁHÁST'Éİ SINILÍ

Níłtsá 'ál'jigi yénináada'deeztá Bilagáana. Níléi k'os Ła' t'áa baadzólniigo dah yiisałgo ha'át'íi shíł Silver Iodide dóo Calcium Chloride wolyé jini 'éi díi k'osígíi yqah 'áyíł'jii chidí naat'a'í bikáa'déé'. 'Éi 'aadóo k'osígíi 'qá kót'jii dóo nikidahalt'jii. 'Azhá shíł doo bits'áqádóo nahodoolt'jiiłgóo dah yiisaal nt'ée' ndi.



A PART OF 800 PARACHUTES IN AIRBORNE ATTACK—Paratroopers of the 82nd Airborne Division attempt to seize an airstrip on the island of Vieques in an assault during U. S. Army, Navy and Air Force maneuvers in "Exercise Portrex" in the Caribbean area. More than 80,000 personnel of the Armed Forces took part in the successful joint combat teamwork. (Official Department of Defense Photo)

Siláago 'éedanitahgo kwii naaltsoos bikáa'. Siláago tseebiidi neeznáadiin yilt'éego chidí naat'a'í yikáa'dóo bidah dah diijéé' jini 'ei níbaal bee bidah dah nida'diilwo'ígíi bee. Siláoltsooí danilínígíi, dóo Siláo Nda'at'eelígíi dóo Siláo Nda'alt'a'ígíi t'áa táádéé' 'ahiih yináago díi 'éehonitahígíi yaa naaskai. Yá'át'éehgo baa na'asdee' jini díi 'ahii'go 'éehonitahígíi.

Díi k'ad kéyah' Naabeehó yikáa' kéedahat'í-nígíi doo bikáa' nahółtáq' 'áhoodzaa da. Dibáa' bik'ee doo 'asodahodéebéeezh da t'éiyá daha'ni k'ad. 'Áko Łahgóo diné biljii' t'óo tó bá bąqah ndahageeh. T'áa bí deidlánii da Ła' bá ndahageeh. Tó doodłjii yígínee' doo ts'ídá bídin dahóyee' da ndi ch'il doo haleehígíi, ch'il 'ádaadinígíi t'áa 'iıyisii diné bida'diit'á. Jó doo hodittée' da 'éi bee 'át'é. Háadi shíł Bilagáana léi' níłtsá 'ádeit'jii ha'niigo baa hóone'. 'Áko 'éi 'áádéé' Ła' nihaa doogáat dadíiniid Diné binant'a'í náhást'éi dah naháaztá ha'nínígíi. 'Áko 'éi 'ákqó bich'jii hane' 'ályaago 'áádéé' Bilagáana Ła' niyá. Bee nihił hodíłlnih daa lá yit'éego 'ánit'jii lá dóo díkwii lá bik'é nahółtáa lá dabijiniigo 'éi t'áa 'át'é 'ákqó yee hoł nahasne'. T'ah níwohdáq' 'áłdó' kwii Tségháhoodzánigi nıyáago Naat'áanii T'áat'á'í ha'nínígíi yit' nahasne' lá níłtsá 'ásh'jii níigo. 'Éi 'ákódzaa dóo kodóo chidí naat'a'í yee dah ní-

diidzá Phoenix hoolyéégóo. Nt'ée' shíł naghái Lók'a'deeshjin hoolyéhéji k'os Ła' dah si'ąago yiyiıłtsá. Dazhdínóot'jiił niizjii'go shíł t'áa 'áko 'áajigo bit' dah 'adiit'a'. 'Áadi k'os díi ha'át'íi shíł neiyéhígíi yéé Ła' yqah 'áyıilaa. 'Éi 'áádóo hahóółtáni t'áa hóteelgo nahóółtá níléi Lók'aah Niteel bíighahgo.

Bilagáana yéé Tségháhoodzánigi náána-dzáago Diné Binant'a'í náhást'éi dah naháaztánígíi t'áa 'ádaat'éégóo yee yit' nahasne'. Naanish shaa dasidoo'ąago táa' nídeezidjii' bee shá dahwiidoot'aat' ní jini. Díi k'ad Ya'iish-jáastsoh wolyéego ndízidígíi bee hahodoolzhish ní jini. 'Áko t'éiyá naakidi ts'ídá t'áa 'iıyisii nihee ndahodoolt'jiiłgo dooshjiił ní jini. Naaki t'ah biláhadi da nahodoolt'jiiłgo 'át'é, jó 'éi k'os háádaalzhó'ígíi t'éiyá bíhólníih. Daa shíł yit'ée shíł t'éiyá bee 'át'jii jini díi k'osígíi. T'áa bíhólnihígíi, k'os t'á'í da 'ádaqt'éhígíi 'éi doo-

Níłahdi bit' naaná'oot'ahgo 'ahée'iilkee-dígíi yik'ehgo yółta' jini díi honiłnéhígíi. T'áa-Ła'í 'ahée'ıłkidjii' tsosts'idiin dóo bi'qá 'ashdla' béeso báqhlíł jini. 'Áko ndi béeso neeznáadi miil bíighahgo naanish hółqogo t'éiyá naash-nish ní jini. T'áa bich'jii'go 'éi dooda. 'Áko t'áa shíł 'ákót'éego neeznáadi miil béeso bíighahgo naanish ná hodooleełgo da 'át'é dabizhdíiniid. 'Áko díi Náhást'éi Dah Naháaztánígíi béeso naadiin 'ashdladi neeznáadiin bíighahgo yá ch'ideideez'á, 'áko 'éi k'ad kodóo k'os Ła' t'áa 'ashja'iilaai yqah 'ıdoolıit' biniıyee. Béesh bąqah dah naaznilí t'áa 'altso yah 'anáa náájée'go 'ında díi kóji' tsosts'idi miił dóo bi'qá 'ashdladi neeznáadiin t'ah 'ádinígíi yaa nínáa-eladóot'jiił. Jó 'éi neeznánigi yoołkáatgo 'áŁah náa'ádleeł.

T'áa ha'át'éego da diné bá 'atihát'jii go doo diné ts'ídá ti'dahwiidoonih da daanii lá béesh bąqah dah naaznilí. Béesh bąqah dah naaz'áni yá 'aląqji' dah sidáhígíi dó' níléi ha'a'ahgóo 'ei béesh łichii'ii bee dahane' ha'nínígíi yee naaltsoos 'áyıilaa. 'Éi díi kodi k'ad doo 'asohodoo'éézhgóo haz'á, nihíká 'adoohjah da danihididii'niitgo 'át'é 'éi bąq t'ah kodáq' t'áa nihá nabik'ı tsıdaat'kees níigo hane' 'áyıilaa lá. 'Áádóo 'ında béeso 'ashdladiindi miil bíighahgo t'áa Diné bíbéesooígíi Ła' sahdiı ndi-doot'áat' dadii'niid náhást'éi sinilígíi bit'. 'Éi níléi nahóółtąqji' bik'é diné tó bąqah ndaagée dooleet' níigo dó' hane' 'áyıilaa.

ADVISORY COMMITTEE HIRES A RAINMAKER

The white people have found a way to make it rain. There are some chemicals called Silver Iodide and Calcium Chloride. They take these things up in an airplane, and when they find a raincloud that looks just right they drop these things into the cloud. That makes rain fall even though it might not have fallen otherwise.

The Navajo country is suffering from a bad drouth right now. In some places they are already hauling water to drink. However, the grass needs water. The Advisory Committee had heard about the rainmakers, so they had one come up and tell them about the method. This man had been here two days before to talk to the Superintendent, and on his way back to Phoenix he saw some rain clouds over the reservation. He dropped some of the stuff we told about into these clouds, and that night it rained between Keams Canyon and Ganado.

The man told the Advisory Committee that if they would hire him for three months starting in July, he would make it rain twice as much over the reservation as it would have rained without his help. He might even be able to make it rain more than that, depending on how often the right kind of clouds came up.

It will cost the tribe seventy-five dollars for every hour this man flies for them, and they have to promise him at least ten thousand dollars worth of work. The Advisory Committee set aside twenty-five hundred dollars so he could start work right away, and when the Council meets July 10 they will try to get the rest of the money.

The Council is trying to do everything it can to help the people. Sam Ahkeah, the Chairman, has sent a wire to Washington asking that the government be prepared to give all necessary help if it is asked for. He has also recommended, with the Advisory Committee, that fifty thousand dollars of Tribal funds be set aside right away for water hauling.

TSILCHIN BII' TÓOGI NA'ÁZT'I'IGÍI BAA NAHONITL'A

Naat'aanii Yázhí — Chilchinbeto, Kayenta, Ariz.

T'ah nahdégé' fah t'áa yá'át'éhégi 'át'éego nihá nahast'áq ni'. T'áa yá'át'éehgi 'át'é la' daniidziji' nt'ée' doo 'ákódzaa da díi Tsilchin Bii' Tó hoolyéegi ná'ást'i'igíi. 'Éidí nihá ná'áz-t'i' dooleet jó nihi'doo'niid. Chodaot'iji dooleet. Bee náas doohkah, kót'éego bee náas doohkah, jó kót'éego nihi' ndajósta' ni'.

Dag náhoodleefgo dibé da'at'chiihgo 'aadóo 'Aak'eeji' hodilzhishgo ch'il dahaleehgo dibé yázhí na'iini' dooleefii, naalyéhé bá hooghan-ji' nahidoonihii, neesk'ahgo 'iljigo nahidoonih, 'éi bá ní'doolt'ih. 'Éi bá ná'ázt'i' dooleet. Kót'éego bee nihi' hadadzisdzii' ni' 'íidqá'. 'Áko 'éi bee lá da'siidlji'. 'Índa béégashii na'iini' bá hólqo dooleefii, jó 'éi dó' bihi dahohniit dooleet. 'Éi dó' 'áají 'ákót'éego neesk'ahgo ndahonihii dooleet. 'Áádóo 'índa fiji' dá'ák'ehgóo bee nda'anishii kéyah bee binda'doonish t'áat'á'í ndeezid da hadziigho naakigo ná'ázt'i' bihi dahohniit dooleet. 'Éi 'ákót'éego bee ndaafnish dooleet, jó kót'éego bee nihá dahojiit'a' ni'. T'áa yee dó' 'aaníi t'áa yá'át'éeh dooleefishí, jó kót'éego bee 'at'ch'i' hadasiidzii'go bee bada'di'niit'q silji'.

'Ashdla' náahaiji' nihi' béedahodooziji', nihá yá'át'éehgogo ts'ídá 'áají' nihi' béedahodooziji'. 'Áádóo 'índa ts'ídá t'áa nihi' baa ntsidaahkees dooleet 'ádadoohfii'gi. Bini' t'áa ná'ázt'i' dooleet danohsingo, jó t'áa nihi' bee nihínáahólníh 'áadi. 'Índa doo nihi' yá'ádaat'éehgógogo 'éi t'áa nahji' kónidoolniit. 'Éi t'áa k'ée'doolchxqot. Kót'éego bee nihá dahojiit'a'go bee lá dadii'niid ni'.

'Áko 'éi yéé 'ashdla' náahai. T'áa doo yá'át'éehgógó 'ashdla' náahai. Néidoolchxqot ch'éeh dadii'niid. Dibé nahidoonihii doo fái' ndi bihi dah siilt'e' da. Béégashii nahidoonihii doo fái' bihi yiilt'e' da. 'Índa fiji' bee ndiinishii doo fái' bihi yiilt'e' da. Deenást'saa' léi' t'éiyá bihi noolkaad. 'Éi t'éiyá díkwíi shji' bináahai 'ákóné' náakaigo. 'Áko díi ná'ázt'i'igíi t'áadoo násdli'í da. T'áadoo bee náas deekai da. Jó 'éi 'ákót'éego shí shí' bééhózin 'éi.

T'áa 'i'iyisíi t'áa doo shí' yá'át'éehgógó baa ntséskees díi ná'ázt'i'igíi. T'áa 'i'iyisíi t'óo baa nahonitl'a. 'Áko ndi k'ad t'óo bik'i na'aldeeh hazlji'. 'Ákwe'ígíi baqgo haa lá doolnii' lá nisingo baa ntséskees. T'áa 'ákót'éego díkwíi shji' bee haasdzií'.

Béesh daats'i' t'óo há néidoot'a'go t'óo ní-lááhgóo há nidoo'niit. Haa dajiléeh, hola, habéézh da'ilíinii dishnigo t'áa 'ániidigo 'ákót'éego bee haasdzií'. 'Áko t'áa 'ákwiinisín. T'áa 'ákqo t'áa 'ákót'éego béshéé naneesdzigo bik'i neikaigo, 'índa diné fái' doo 'ádahalyáanii fái' da yóo 'adayiizhja'go biniinaa dó' t'áa 'awáalya nááhódlqo dooleefishí. Kóoní da kót'éego baa ntséskees. 'Éi baq doo shí' yá'át'éehgógó baa ntséskees. 'Áádóo k'ad t'áa níktéel nt'ée' ch'il 'ádaadin. Díi 'aná'ázt'i'igíi biyi' ndi ch'il 'ádin. T'áa 'i'iyisíi t'áa 'át'é ch'il 'ádingo haz'q, 'akon. Doo'ditfee' dago 'éi bee 'át'é, 'akon. Díi k'ad t'áa kót'éhégo bee ha-deesdzih. 'Áádóo díi 'ádishnínigíi hazhó'ó shá baa ntsidaahkees dooleet shinant'a'í danohfíinii.

THE CHILCHINBETO DEMONSTRATION AREA

At one time a plan came out that sounded good. We thought it sounded good, but this Demonstration Area they established at Chilchinbeto did not turn out as well as it sounded. We were told that this area was fenced in for our benefit. We were told that we could get ahead with it.

We were told that we could put our ewes in there at

TÓ DINÉESHZHEE'DI 'ÁLAH DA'ALEEHGO WÁASHINDOON YÁ NDAALNISHII LA' NIHEESKAI

Naabeehó Naaltsoos 'Áts'íisigíi wolyéego yee dah yikahii Ya'iishjáashchilí wolyéego ndi-zidigíi bini' 'ashdla'ádahgógó yookát'édqá' naghái Tó Dinéeshzhee' hoolyéegi 'álah silji'. 'Álah 'aleehigíi tágíji' baa na'asdee'. Bilagáana Wáashindoon yá ndaalnishii fái' hágo dei-díiniidgo 'éi 'áadi ndahaaskai dóo t'áadoo le'é-gógó diné yit ndahasne'. Bilagáana 'asdzáni Naabeehó bitahgi 'ólta' bee bihólnihigíi Mrs. Thompson, dóo 'Aze'e'í'íni Dr. Hedges wolyéhigíi dóo Bilagáana Harold E. Johnson wolyéego nda'aztiinjí bik'ehgo nda'anishigíi dó' hágo deidiiniidgo ndahaaskai.

Bilagáana 'asdzáni 'ólta' bee bihólníh ha'nínigíi t'áa 'ólta' naagháají yaa nahasne'. Díi k'ad kojí Naabeehó wolyéi ba'at'chíní naaltsoos bídahoo'ahii bich'i' sinilígíi dóo Bilagáana ba'at'chíní naaltsoos bídahoo'ahii bich'i' sinilígíi t'áa 'at'q'q' 'át'é nígo yaa nahasne'. Naaltsoos bá nahaa'niilgi 'at'q'q' 'át'é ní t'óo 'ólta'ji' 'i'niit'igo. Bizaad doo 'aheelt'ée da 'éi baq. 'Éidígíi baqgo naaltsoos bee ha'iiltááh nilíinii doo 'aheelt'éego bá nii'niit da, nígo kq' nizhónigo diné yit nayósta'. 'Índa neeznáá náahaiji' bee nda'doonish ha'níigo béeso bee nihá hoo'a'igíi dó' yaa hoolne' kojí 'ólta' haz'q'qíi bá nanideehii.

Bilagáana 'azee'ál'í bee bihólnihii Dr. Hedges wolyéhigíi dó' diné 'álah silji'ii yich'i' haadzíi'. 'Éi dó' kojí neeznáá náahaiji' bee nda'doonish ha'níigo béeso bee nihá hoo'a'igíi 'azee'ál'íji bá nanideehii bee nda'doonishgógó nayósta'. Bilagáana Mr. Johnson wolyéego 'atiinjí bee bihólnihii dó' haadzíi'. 'Éi 'atiin nahat'a' bá naalyééji yee haadzíi'.

'Áádóo díi k'ad 'atiin dahóochxq'igíi t'áa lá nihi' béedahózin ndi ni, 'áko ndi ts'ídá t'áadoo 'oolne'gi da. Níftsq' nihi'ji' m'ádeeshchínigíi bee 'át'é ní. 'Leeyi' dahodit'ée'go da 'éi díi da'nitiingógó t'eezhigíi naadziidgo bee t'áa yá'áhoot'éeh fah nt'ée' ní.

Díi Bilagáana hadahaasdzíi' dóo diné 'álah silji'ii t'áa díkwíigógó shji' nda'idééfkid. 'Ólta', 'índa 'azee'ál'ínigíi dóo 'atiin naagháají da

lambling time, and our lambs in there in the fall at selling time. This way we would have nice fat lambs that would bring a good price. That was to be the purpose of the Area. That was what they told us. And we approved it. And we were told that we could also put in there the cattle that we were going to market. They too could be fattened before selling. And we were told that we could put our work horses in there a month before planting time. In talking the proposition over we agreed that it sounded good, so we approved it.

We were told that the Area would be used in that way for a period of five years, to determine whether or not it was good. After that it was to be up to us what to do with it. If we wanted to leave the fence up, it was up to us. And if we didn't like it, it was to be taken down. So with this understanding we said all right.

The five years went by, and it proved to be no good. At the end of that time we asked that the fence be removed, but nothing was done about it. We never did put a single market lamb in it. We never did use it for a single cow destined for market, nor for a single horse. Only rams were brought in from some place or another and put in there. They stayed in there for several years. So we never did make any use of this fenced area. We never did profit by it, that I know for sure.

I feel that this fenced area is no good. It's just a hindrance. People now go through this area. So I wonder what can be done about it. I've mentioned that a number of times.

Perhaps the fence should be taken down, rolled up, and stored. Or it can be taken back by whoever owns it. If this is not done, some foolish fellow is likely to come along, take the wire, and land in jail for it. Today there's no grass anywhere. There's not even any inside this fenced area. The reason lies in the drought.

yínida'idééfkid. Díi nda'idééfkidigíi beego diné t'áa fágógó bi' b'énáadahoodsdzin díi nahat'a' ndaat'í'gi.

Naabeehó nohíinii níléi 'álah ndaahdleehgógó díi k'ad Bilagáana nihinant'a'í danilíinii ndeíínóhki'go bi' 'álah ndaahdleehgo ts'ídá la' nihá yá'át'éeh t'óo kót'éego nihá baa ntsá-hákees kodóo. T'áadoo le'éógó ndayidófkidgo nihi' ch'idahwii'aah. 'Áádóo ts'ídá t'óo ná'í-díkidígíish t'éiyá biniyé, bi' 'ahéedahonofzjih da t'éiyá biniyé hágo ndabidoh'niih. Diné bi' 'ahéehodzilzingo 'éiyá t'áa la' 'aaníi 'aní dzinízin fah. Doo bi' 'ahéehodzilzin dago 'éi t'áa naaki niljigo baa tsihizhdiikes fah. Kót'éhigíi baqgo t'áa bi' 'ahéedadoohkahgo 'éi yá'át'éeh. 'Éi 'ákónánát'é, 'akon.

Naaltsoos 'áts'íisí ha'nínigíi yee dah yikahii binaaltsoos 'íi'ínigíi John C. Claw wolyéhigíi 'ániigo díi 'álah siidl'í'igíi t'áa 'ákót'éego t'áa hahí 'álah náánéidleeh ní.

GOVERNMENT PERSONNEL ATTEND KAYENTA MEETING

A meeting of the Navajo Rights Association was called for June 15, 16 and 17 at Kayenta, Arizona. Mrs. Thompson, Director of Navajo Schools, Dr. Hedges, Director of Medical, and Mr. Johnson, head of the Roads Division were invited to the meeting.

Mrs. Thompson gave the audience an excellent explanation of the teaching techniques used in Navajo Service schools, pointing out why a different approach is necessary on the Reservation, and why the teaching methods and materials used for beginning white children will not work with Navajo beginners. Mrs. Thompson also told about education plans under the Long Range Program.

Dr. Hedges told the people about the plans we have for an expanded health program under the Long Range Bill, and Mr. Johnson told about road plans.

Mr. Johnson pointed out that the reservation roads are in very poor condition at present. However, he explained that it is not possible to improve the dirt roads without moisture, so the present road conditions are partly a result of the drought.

The people at Kayenta had an opportunity to ask questions and in this way they were able to gain new understanding of what their education, medical and roads services are doing, and what they plan to do.

It would be a fine thing if people would invite Indian Service personnel to their local meetings, not only to hear and learn more about the work of these people, but also to get acquainted with them.

John Claw, Secretary of the Association, plans to call another meeting in the near future.

DINÉ SILÁOGÓO NDAASKAI YÉE TSÉ-GHÁHOODZÁNIGI 'ÁLAH SILJI'

'Ániid June wolyéego ndeezidégé naadiin tsosts'idgógó yookát'édqá' da'níftsq'q'q' 'éé' diné siláogógó ndaaskaii 'álah silji' Tségháhoodzánigí. Tsítkéi, 'índa ch'ikéi da siláogógó ndaaskaii yinant'a'í danilíinii Bilagáana fái' 'ákwii níyáago 'éi t'áadoo le'éógó ndayizh-dééfkid dóo t'áa díkwíigógó shji' háká 'eelwod.

Naabeehó siláo 'atah daazlji' nt'ée'ii 'ahí-neikahgo t'áa bí t'áadoo le'é 'adá yaa nídaa-t'ijgo la' t'áa 'i'iyisíi yá'át'éeh dooleet lá hood'niid. Kót'éego t'áat'á'í dajiljigo dah jookahgo 'éi níléi Bilagáana da siláo 'atah daazlji'ée bee bá nahaz'aanii t'áa 'altso dajókeedgo t'áa shji' haa didoot'áat. 'Índa díi bee fái' dajilínigíi t'áa 'éi bee hodine'é bá hoot'áatgi 'atah bee 'anijijah dooleet. Háálá 'éi níléi siláojí 'atah ndajikai yéedqá' ts'ídá fágógó 'idahojiit'q'q' silji'. T'áa 'éi hodine'é bee bíká 'anizhdoojah daho'dóni. T'áadoo le'é baa 'adlqago, bee fái' 'idljigo bídahojiit'q'q', 'áádóo Bilagáanaji 'ákót'éego t'áadoo le'é yee da'ahótq' ts'ídá t'áa 'éi t'éiyá nahalingo yee náas da'ahijáah. Díi k'ad 'ákót'éego nihisiláo yee da'ahiitsóodgo t'ah nt'ée' lá fái' dayiit'ijh fah nígo Béesh baqah dah naaz'ání yá 'alqají' dah sidáhigíi yee haadzíi'. Diné siláogógó ndaaskaii dó' fái' hadahaas-

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(Continued from page 2)

dzíí'. 'Éi díí k'ad béesh bąqđ dah naaznili ha'niiigo Naabeehó binant'a'í danilínigíí t'áa 'íiyisíí doohah 'ádaat'íí da. Ha'át'íi da yaa nidaat'íigo náléi háahgi shíí 'ahalzhishgo 'inda hasht'e dayiit'íih daanigo ta' hadahaasdzíí'. Nagháí Tsézhin Bii'déé 'Éé' Neishoodii Yázhí ha'nínigíí dó 'ákwií haadzíí'. Daashq' yit'é, 'ei siláogóo ndasookkaii t'áa nihí nzhónigo nda'ahisoch'nilgo, nzhónigo nihidine'é bá dahodisoo'ąqago lá kodóo béesh bąqđ dah naaz'ani daniidlinii t'óo nihikéedóo nidiikah ni, baa nihit dahózhąqogo nihikéedóo nidiikah níigo haadzíí'.

'Áádóo Howard Gorman t'áa 'ákót'éego hanáánáadzíí'. 'Éi 'ei tsítkeí da'íífta'íi, 'inda ch'íkéi da da'íífta'íi kóíi hastóí, 'inda sáanii da doo da'íífta'íi yéé doo yéedaalniih nahalingóo háágóo shíí náas dah daa'nah. Díí k'ad kót'éego nihahastóí, 'inda nihizáanii doo da'íífta'íi doo béedeilniihgóo 'ahaadeekaigo 'éi wónáásdóo t'óo háahgóo shíí 'íiyisíí 'át'éego t'óo 'ahii' naaná'oolyis dooleet kóíi náas 'adooldah biniiyé 'áhát'ínéé ni'. T'ahádóo ląq, diné t'áa díkwii da da'diizts'ąq' silíí' dóo 'áádóo 'inda díí hastóí nihinant'a'í danilínii dahwée'aahigíí t'áa tsxííłgo náas kódoonííł níigo haadzíí'.

'Éi kót'éego diné siláogóo ndaaskaii ta'ají 'álah nilíigo 'Píí'ą. 'Áádóo tanáoskai. Nléi t'áa nihit dah nahaz'ąqágóo 'álah 'ada'ahidiilniiłgo kodi Tségháhoodzánígi diné siláogóo ndaaskaii 'álah náánádleehgo 'áádéé' nihá dadookahii t'áa nihí ta' ndahidii'nił daanigo tanáoskai.

NAVAJO VETERANS MEET AT WINDOW ROCK

Navajo veterans from all over the reservation met at Window Rock on June 27. There were representatives of the Veterans Administration present, who answered questions and took immediate action on various problems for the group.

The veterans said that they thought it was important that all Navajos who had seen service with the armed forces organize themselves. In this way they could demand all the benefits Congress has voted to the veterans over the country, and they could also take part more effectively in tribal affairs. These veterans learned many things during the war which they could use to help their people. As Sam Ahkeah pointed out, they learned about unity and cooperation with which the white people progress so fast. He wished them all the luck in the world in their effort at organization.

Some of the veterans were critical of the Tribal Council because they thought it moved and acted too slowly. Roger Davis told them that if they could show how they could form a lasting organization, and really put into effect the things they had learned while in the army the Tribal Council would gladly follow them.

Howard Gorman pointed out that some of the educated Navajos want the Council to act too fast for the uneducated people. He told them that if the uneducated people could not keep up the result would not be progress but chaos. "As more and more people get an

NAALTSOOS 'ADAHA'NIILGI

Díí k'ad Ya'iiishjáastsoh wolyéego hanáa-yííłkánigíí neeznáágóo yoolkáatgo Tségháhoodzánídi Naabeehó Binant'a'í Béesh Bąqđ Dah Naaznili ha'nínigíí yah 'anáánájeeh. Naabeehó dine'é binant'a'í ninádayii'niłgo bik'ehgo naaltsoos 'ahi'niit dooleetii shíí 'atah baa hwii-nít'íih. Bik'ehgo naaltsoos 'ahi'niłgíí kwii t'áa Naabeehó bizaadigíí bee bée'elyaago naaltsoos bikáa'.

T'ah nahdée' naaltsoos bik'ehgo 'ahi'niłgíí íahgóo háadadidooniił daanigo diné ta' t'áa díkwíidi shíí yee hadaasdzíí'. 'Índa diné 'álah ádaadleehgóo da t'áa 'ákót'éego yaa ndaas-ííłd. 'Aląqjii' dah náanidaahii dóo 'akée' góne' dah náánásdahigíí t'áadoo 'alts'ąqjii' kót'éhé ts'ídá 'aheet'éego naalnish dooleet jó díí 'éiyá 'íiyisíí biniiyé. 'Áádóo 'inda 'Ánihwii'aahii danilínii dó' diné niidlinii t'áa nihí t'áa danii-dzin shíí ninadahii'nił dooleet daaní, 'inda diné náléi danízaadgóo naanish yiniiyé 'adahaaskaii da t'áa 'atah naaltsoos 'anidayii'nił dooleet daaní.

Díí k'ad kót'éego diné dayókeed yéé kwii naaltsoos bikáa' náháasdzó. Béesh bąqđ dah naaz'ani shíí yaa ndadót'ííł dóo daashíí yit'éego yaa ntsídaakees dooleet. T'óo ch'ídayiisxan ndi Naabeehó nohíinií hazhó'ó t'áa nihí baa ntsídaahkees dooleet. T'áa ndeidiitsooz ndi t'áa 'ákónáánát'é. Háala t'áa 'éigi 'át'éego 'ei Tribal Constitution wolyéego saad bihólníihii, bik'ehgo hoogaałii 'adá nináada-doolyéet. 'Éi 'inda kodóo bik'ehgo hoogaał dooleetii daashíí néeląq' yee hadeidoolił.

Díí k'ad kwii bik'ehgo naaltsoos 'adaha'niit dooleet ha'niiigo hadilyaaigíí ts'ídá k'asdaq' t'áa nílááh Bilagáanaají yik'ehgo naaltsoos 'anidayii'nił nahalin. 'Índa náas hodeeshzhiizhgóo Naabeehó daashíí néeląq' nílááh Bilagáanaají 'atah naaltsoos 'anidayii'nił dooleet. Díí k'ad Naabeehójí naaltsoos 'ahi'niłgíí bihojiił'ąq'go 'ájíigíí dó' doo hoł nanitł'a da dooleet. 'Éi náéi ha'a'ahdi dah náhidinoobjiił naaltsoos bá 'adaha'niłgi 'ááyitni. Díí k'ad kwii naaltsoos nihá bikáa' nii'niłgíí hazhó'ó bee 'ahit dahotne' dóo t'áa nihí hazhó'ó baa ndaahitł. 'Índa doo nihit yá'adaat'ééhgóo háadadohđle'go wónáásdóo ts'ídá yá'át'éehii ta' 'adá ndadiilyeetgo 'át'é.

A NEW VOTING PROCEDURE

When the Tribal Council meets on July 10 it will discuss a new voting procedure for the next tribal election which will come up this fall. We have translated this and give it in this issue of the paper.

In the past year people have recommended the changes which we have included in this procedure. They have discussed these things at various meetings over the reservation. For example they would like to be sure that the Chairman and Vice Chairman work together. They would like to elect their judges, and they would like to give people off the reservation a chance to vote.

All of these recommendations have been written up in these new voting regulations. It is now up to the Tribal Council. However, whether the Council decides to adopt them or not, it is important that the Navajo people give matters like this careful thought. Soon they will be working out a Tribal Constitution, and they may want to put many ideas of this kind into the new constitution.

In many ways the new voting procedure is like the method used by the white people on the outside. Someday the Navajos will be voting in great numbers along with the white people. If they adopt this new procedure they will not have to learn much of anything new when they begin voting in the State and National elections. Read about this new procedure. Think it over and discuss it. Maybe you have some good ideas to add to it.

education the tempo of Council action can be increased," he said.

The veterans resolved to hold meetings at home right away and send delegates to another meeting at Window Rock on July 18. We all wish the veterans lots of luck in what they are trying to do.

NAALTSOOS 'ALNII' DAH LICHII'

By Hastiin Bináa' 'Adini Bitsi' — Black Mtn., Ariz.

Diné shee hólóqđąq' yá'át'éehgo naashaa nt'ée', 'inda shilíí' da dahólóqđgo. 'Áádóo shilíí' bee shaa hwiinist'íidgo t'áa naakai nt'ée' t'óo sits'ąq' yah 'anoorkaad. T'áa nił yá'adaa-t'éhigíí t'éiyá ch'ééní'nił shi'doo'niid. 'Aadóo t'óo bik'ee yaa dínesh't'ą. 'Atchíni t'éiyá 'ákóq' 'eekaigo ta' ch'ídayiiznil.

Jó 'aadóo bik'ee ka deekai. Hastiin bił naash'aash nt'ée' yik'ee ka deeyá, 'akon. 'Áko t'ée' ndi t'áa 'áko kodéé' ta' chidí hoł yilwoł feh. Hool'íihgo da t'áa 'áko ta' yilwoł. 'Áko 'éi 'ákót'éego hazhó'ó da'íilwosh yéé nihibił dajiniísh. T'áa nihí nihil'ígíí dóo t'áa nihí nihina'itiniigíí biniinaa. Táada'agisgóo nináada'neelkaadgo 'ádi ta' nihits'ąq' bináádoo'nił. 'Áadi 'inda hastiinéé 'ájini, "Doo lá dó' yówée' 'adanoht'ée da lá. K'ad lá 'inda dasisoołhí ni. Shigaan k'idasootne'. Shijaad k'idasootne'. Sitsiits'iiin nda'doo'ą. Ha'át'íish dó' bee bi-ghąqđ ndeeshdaát, jó shinahat'a' dahisootne'. K'ad lá nihonit'íi ni, "jidíniid, 'akon. 'Éi 'ákód-zaa dóo t'áadoo ts'ídá náhodiniłzhishíi hastiinéé bąqđ dahoo'a'. Bik'ee shq' bini yii'a'go t'áa 'éi bits'ąqđdóo bąqđ dahoo'a'. Haigo hąqđ dah hoo'a'go náléi dqjii' ch'éehoolzhiizhgo 'aa-jii' nzhniníłna'.

Dibé bee hinishnáanii sits'ąq' 'anoorkaad dóo kóíi diné sits'ąq' 'adinigíí biniinaa naaki 'ahąqđ baa yínigo déyá. T'áa 'éi bik'ee ka náádesdzá. 'Éi díishjiiłgóo 'ákót'éego naashá.

Sha'atchini 'éi diné 'ashđla' 'íidąq'. 'Asdzáni 'éi tsosts'id. Kót'éego naaltsoos 'alnii' dah lichii'ígíí t'íihdigo bikáa'go bikáa' niniikai. Bidah 'anidadiiłtałgo 'áádéé' dadiijihgo háadahii'nééh. Náánáahjii ta' bidah náazhdi-tłishgo kóji' nda'ahiizł nahalingo háada'ahiyiizjįsgo k'ad kwe'é kóniłtsogo dah lichii'ígí t'éiyá bik'i dah naháatq nahalin. T'áa 'altsoni bik'ee ti'dahwii'niłhgo, dichin 'adaat'ėii, 'inda 'ach'ą 'adaat'ėii, 'inda yini 'adaat'ėii da t'áa 'altso. Naalniih nda'digąqđhii biniinaa doo da'awoshigíí nahalinii 'át'ée lá díí naaltsoos 'alnii' dah lichii' ha'nínigíí. Doo bee hinií'naa da. Doo bee hats'iidgo diidaał da lá.

THE SPECIAL GRAZING REGULATIONS

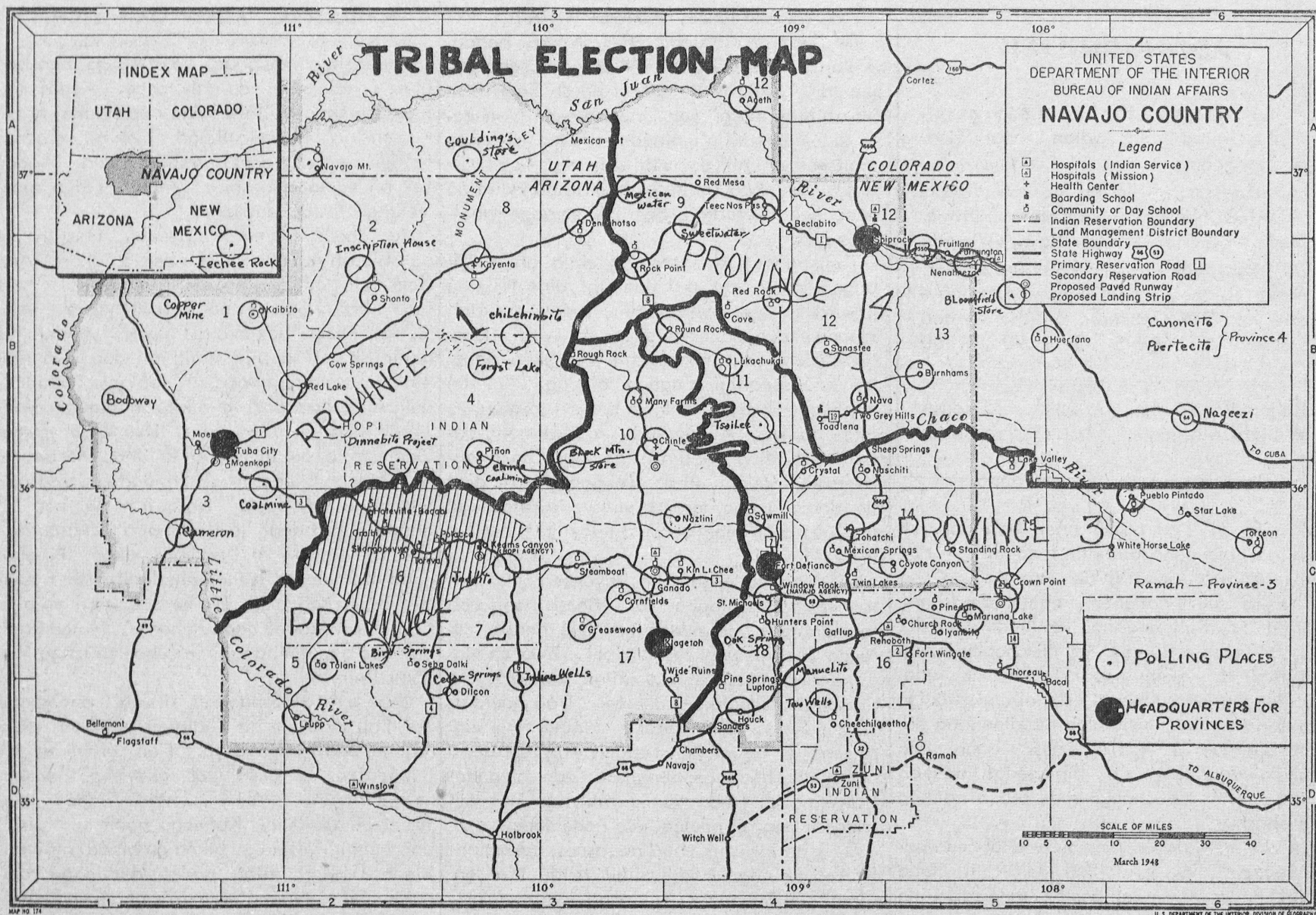
By The Blind Man's Daughter — Kayenta, Ariz.

When I had a husband and a lot of sheep I was happy. Then when my sheep's turn came to be acted upon, they were all driven away from me. They were driven into a corral and I was told to select the ones that were the best. That hurt me and I just bowed my head. I just sent my children over, and they selected some.

We became despondent over it. My husband became sick from worry, and these officials went about in their cars even at night. Early in the morning one would be going about. They even interrupted our sleep. They did this on account of our sheep and our way of life. When we drove our sheep to the dipping vat some more were taken away. It was there that my husband said, "You people are indeed heartless. You have now killed me. You have cut off my arms. You have cut off my legs. You have taken my head off. There is nothing left for me. This is the end of the trail," he said. This happened, and it wasn't long before my husband fell ill. It was no doubt the worry that sickened him. He was sick all winter, and at the beginning of spring he died.

These two events, the loss of my sheep and the loss of my husband, made me feel terribly unhappy. I was despondent, and I am still so today.

I had five sons then, and seven daughters. We were all dependent on the small amount of stock granted to us on the permit (lit. we all climbed onto this tiny permit.) We could not always make ends meet (lit. some of us would fall off it and would grab about for something to reestablish our balance and get us back onto it.) In the course of getting one back onto it another would fall off, so we really had to work closely together in order to stay on this permit. We suffered from everything, from hunger, from lack of meat and from despondency. The Special Grazing Regulation is like a killing disease from which one can not sleep.



Díí Naabeehó Binant'a'i Bibeehaz'aanii saad taa' góne dóo díí dóo 'ashdla' góne' Chapter III, IV, dóo V wolyéego dah shijaa'ígíí háádílyaii 'at'é, Naabeehó Binant'a'i béesh bąqah dah naaznili ha'ninígíí deinéet'íí go dóo ha'a'ahdi Kéyah Binant'a'i ha'ninígíí dó yinéet'íí dóo t'aa 'aktso yee lą dadííniidgo kóí saad háádílyaaígíí 'agháago 'ilįigo bik'ehgo ch'i-hodoogáat.

Part I (Chapter IV)

Naabeehó Binant'a'i Béesh Bąqah Dah Naaz'ani Danilínígíí Ninádaha'níłgi

Section 1. Naat'aanii ninádaha'níłgi 'iíhaigo dąqago Wóózhch'íid wolyéego ndízidígíí bini ts'ídá 'aląqjį' Damįigo Biiskáni 'aleehígíí bijį Diné binant'a'i Béesh Bąqah dah Naaznili, 'inda 'Adah nánidaahii dóo yił sinilii t'aa 'aktso, 'inda Dinéjį 'aadahwiinít'įį 'anihwii'aahii dah naháaztąq dooleetii da naaltsoos bá 'anídaha'nił dooleet. Díí naaltsoos 'ahi'níłgií naakiį bá náhoo'aah dooleet. Haa'i shįį naaltsoos 'anídaha'nił dooleet, jó díí kwii naaltsoos saad bikáa' sinilígíí bee ni'neel'ąqdi yaa halne'.

Section 2. Naabeehó niłį shįį naadiin ta' dóo dego bée-dáahaii t'aa 'aktso naaltsoos 'ahi'nił bee bá haz'ąq dooleet naat'aanii ninádaha'níłgi biniiyé, 'áko ndi 'aktse naaltsoos há hadil'įhgo t'éiyá hanaaltsoos 'ilį. Jó 'éi kwii taa' góne' saad dah shijaa'ígíí hazhó'ó yaa halne'.

Section 3. Dąqjį ch'ínáahoolzhiihgo Diné binant'a'i naaltsoos bá 'adaha'niłgo t'aa bich'įgi t'ah haigo Níłch'itsoh wolyéego ndízidígíí dóo Yas Níłt'ees wolyéego ndízidígíí bini diné naaltsoos 'atah 'adeidiyooniłii naaltsoos bá hadadiłne' dooleet. 'Éi bá náhoo'aah dooleet naaki ndeezidjį. Béesh bąqah dah naaznili yá dah nánidaahii dóo Naat'aanii t'aa'tá'i ha'ninígíí yaa ndóot'įįgo hái shįį naaltsoos há hadeidile' dooleet didoonił. Jó 'éi bééhózingo Naat'aaniishchíin nihitahgóo naazdáhígíí lá dóo bá da'ólta'i nihitahgóo ndáhígíí da naaltsoos há hadeidile' dooleet. 'Áádóó hái shįį bik'i dahodiinii' shįį 'éi shįį naaltsoos há hadeidile' dooleet. Naaltsoos há hadadiłne'go naaltsoos 'adaalts'íisi 'éi hataa daa'niih dooleet. Házhii' dabikáa'go dóo hwéedáahaiígíí da dabikáa'go. Ndaji-

kaidéé' dó' dabikáa' dooleet, 'inda 'ákóhoolyéegi naaltsoos 'ahi'níłgií bee há haz'ą, 'éi dó' dabikáa' dooleet. Díí naaltsoos 'adaalts'íisi házhii' dabikáa'go haa daha'níłgií łahjį bidahididęsgo 'éi t'aa 'ąąjį naaltsoos há hadeidile'ii hasht'e' niyiiníł. Éi dó' házhii' dabikáago. Naaltsoos 'adeidiyooniłii' 'aktso naaltsoos bá hadadiłyaago díí naaltsoos 'adaalts'íisiígíí hats'ąq' bidahideesdęze 'éi hasht'e' ndadoo'nił dóo níłéi 'ada-hoolyéegóo naaltsoos 'atah 'adahizhdooniłdi haba' naaznili dooleet. Béesh bąqah dah naaz'ani naaltsoos bá 'adaha'nił baa ni'diildee'go t'aa haa'i shįį naaltsoos 'atah 'azhdoo'ągo há haz'ą, 'éi 'ákwii biniiyé jidoogáat dóo naaltsoos 'alts'íisi niijitinęe yah 'anizhdooft'eet. Naaltsoos yah 'anijíłt'e'go t'aa 'áko naaltsoos naat'aanii ninádaha'níłgií bá 'adajiinilígíí ta' haa dooltsoos dóo hadizhdooliłgo hái diné shįį honant'a'igo hoł yá'at'ééh, 'éi bízhii' bikáa' 'ázhdooliłgo bee 'azhdoo'at. Díí naaltsoos 'adaalts'íisi yah 'anidajii'níłgií hwee 'ádingo 'éi doo naaltsoos 'atah 'azhdoo'at da. Níłahdi naaltsoos yizhi bikáa' sinilígíí házhii' bitah 'ádin dago 'éi 'aldó' díí naaltsoos naat'aanii bá 'adaha'niłgií doo ta' haa dooltsoos da.

Section 4. Díí naaltsoos 'adaha'niłgií, ballot wolyéhígíí, hastóí díkwii da béesh bąqah dah náádoot'aałii, 'inda 'Adah nánidaahii 'anáádoolniłii, 'inda yił sinilii dooleetii da, 'inda 'anihwii'aahii dooleetii da yikáa' naazdaa dooleet dóo biyaagi bízhii' danit'i' dooleet. 'Adah nánidaahii dooleet ha'nii shįį 'inda 'akée' góne' dah sidáa dooleet ha'nii shįį wódahjįgo naaltsoos yikáa' naháaztąq dooleet. 'Anihwii'aahii dooleet ha'nii shįį 'aldó' wódahjįgo 'atah naaltsoos yik'i naháaztąq dooleet. Béesh bąqah dah naaz'ani dadoolleetii 'éi wóyahjį naaltsoos yik'i naháaztąq dooleet, bízhii' dó' bik'i danit'i'go. Díí naaltsoos 'adaha'niłgií nizhónigo 'atkée' sinilgo binumber dahólęo dooleet dóo níłéi t'aa 'adahoolyéegóo naaltsoos 'adaha'nił bá nahaz'ąqgóo dó' bízhii' dabikáa' dooleet. 'Áádóó díí hastóí naaltsoos yik'i naazdáhígíí dó' bijaat'ahjį dik'ąqgo nda'asdo dooleet 'Éi jinizingo dik'ąqgo si'ánigíí biyi' bá 'atnáda'jiizoh dooleet.

Section 5. Naaltsoos 'adaha'nił t'ah bich'į' hoolzhishgo k'ad béesh bąqah dah naaznili yá 'aląqjį' dah sidáa shįį dóo

Section 12. Díí province nominating convention wolyéego 'álah da'aleehígíí n'léi diné bit' ndahaz'áqádéé' hastói bitada-haasdláa'go ndabi'diis'nilií t'éiyá 'álah dadoooleef. Jó 'éi Part

Section 24. Naaltsoos 'ahi'nílgíí naaki jí baa na'aldeehgo, 'íí'áqgo 'ánászjídgo t'áá 'áko naaltsoos yízhdóoltah biniiyé iho'dee'nil yéé naaltsoos yízhdóoltah Wááshindoon yá naalishii bił niho'dee'nilígíí t'áá binááł. Naaltsoos 'adahaas-nilii 'altso jíłta dóó t'áá 'áko Tségháhoodzánígóó Naat'ánii 'ááłá'í dóó béesh bąqah dah naaz'ání yá 'aląqjį' dah sídąii 'ich'į' hozhdoolnih béesh bee dahane'ígíí bee kót'éego hastóí

naaltsoos bá 'adaha'nííłi naaltsoos bá 'adahaas'nil jiniigo.

Section 25. Naaltsoos yízhdoółtah biniyé ndaho'diis'níłi dóó Wááshindoon yá ndaalnishii ndaas'nilígíí díí naaltsoos 'adahaas'nilii dajíłta'go t'áadoo t'óó sha'shiní ts'ídá kónéelt'e' dajiniigo naaltsoos bikáá' 'ádazhdoolíłgo tsits'aa' bih dahizhdooníł, 'índa diné naaltsoos 'adeidiyooníłi dabízhí' naaltsoos bee niiltsooz yéé dó', dóó naaltsoos 'ádaalts'íísi yah 'anídahi-neezdee'ígíí dó' t'áá 'át'é tsits'aa' há ndaas'nil yéé bii' hadazhdidoolb'íłgo bidadzhdí'dooljah. 'Áádóó Tséghoodzánígi ninádahizhdoojih. Naat'áanii T'ááłá'í ha'nínígíí díí naaltsoos bidada'deeshjée'go niiginígíí Béesh baqah dah naaz'ání yá 'alqáji' dah sidáhígíí dóó t'áá 'akée' góne' dah náánásdáhígíí dóó náhást'ée' sinilígíí d'íłt'éeego dabináát 'aq' 'ádazhdoolíł. 'Áádóó 'at'qq dah ndahaz'áqádeé' naaltsoosígíí t'áá 'at'qq ní-jaa'go náadayídoółtah. 'Éi 'altso dayéelta' dóó t'áá 'áko hastóí dahoneesnánígií da'níłts'áq'góó baa dahodoonih.

Section 26. Naat'áanii ninádaa'nil biniyé naaltsoos 'adaha'níł baa na'aldeehgo háłida na'adlo' hoł yiiltáq shíł, 'índa ha'át'éege da 'izh'dileeh nt'ée'go ho'diiltáqago t'áá Naabeehó-jí 'aadahwiinít'íł góne' haa náhódóot'íł. T'áá 'aaníí 'ánít'íł lá hałniigo 'áníhwii'aahii ts'ídá t'áá 'íiyisíí naanish bidziillí bich'í' jizt'íłgo naakits'áadah ndeezid doodai' níwohdi da há niidoo'áát. Naakits'áadah t'áá bich'í'gi 'éi doo b'áqhil'í da. Dóó béeso 'ashladi neeznádiin 'ák'é ninázhdoo'nił. T'áá bich'í'gi 'éi dooda 'atdó'. Jó kót'éege bee há nihodoot'áát.

Part II. (Chapter IVa)

Nízaadi Ndaakaii Naaltsoos 'Adayiinígíí

Section 1. Naaltsoos 'adaha'níł baa ní'diildee'go náłéi da'níłts'áq' 'adahwiis'áagóó hoodzo t'óó dóó níwohji' diné ndaalnishgóó hastáqago díí diné naaltsoos 'adayiinígíí t'áá bee bá dahwiidoo'aat.

Section 2. Naaltsoos 'adaha'níłgíí t'ah bich'í' hoolzhishgo, naaki nídeezid da hadziigho 'íshj'áq' 'ákwií kóhoolyéegi naaltsoos 'adaha'níł baa ní'dooldah dadidooníł kodóó Béesh baqah dah naaznili náhást'ée' sinilígíí dóó Naat'áanii T'ááłá'í yíł.

Section 3. Naat'áanii t'ááłá'í náłéi naaltsoos 'adaha'níł biniyé dahoo'a'góó t'áá háłida Wááshindoon yá ndaalnishii 'ta' dóó béesh baqah dah naaz'ání náhást'ée' sinilígíí 'ta' yik'eh nídáago 'íidoolíł. 'Éi 'áadi naaltsoos 'adaha'níłgíí yaa 'adahalyáq dooleet dóó 'áádéé' yaa nídahodoolnih.

Section 4. Kodi Diné bikéyahdi naaltsoos 'adaha'níłgíí t'áá 'éi há ndoo'nił náłéi t'óó'di naaltsoos 'adajiniígíí. 'Áko ndi náłéi t'óó'di 'eet'ah níigo bik'ida'ashch'í doo. Házhi' da-bikáá' dóó kodi kéyahdi t'áá ndajikaidóó dó' bízhí' dabikáa' dooleet. Naaltsoos 'ádaalts'íísi ndajijaah yéé jó 'éi bits'áq' dóó bee bééhózin.

Section 5. Naaltsoos 'ádaalts'íísi hataa daas'nii' yéé ndajijaahígíí t'éiyá 'atah naaltsoos 'adahizhdooníł. 'Ádingo 'éi dooda. Díí naaltsoos 'ádaalts'íísi naa'niihígíí saad Part I, Section 3 wolyéego dah shijaa'ígi yaa halne'.

Section 6. Kodi kéyahdi naaltsoos 'adaha'níł bá dahoo'a'go náłéi diné ndaalnishdi dó' t'áá 'éi bił naaltsoos 'ahí'nił bee bá dahwiidoo'aat. 'Oolkiłgíí ndi t'áá 'ákót'é.

Section 7. Naaltsoos 'adaha'níłgíí kodi 'ánásziidgo 'áadi dó' 'áadazdoos'íł. T'áá 'áko naaltsoos 'adahaas'nilii dayízh-dóółtah dóó 'áádéé' Naat'áanii t'ááłá'í ha'nínígíí 'éi béesh 'íichí'ii bee dahane'ígíí bee bich'í' dahozhdoolnih Tségháhoodzáníł. Tsits'aa' naaltsoos bih dahidoo'nił biniyé kodóó 'áadi há níłt'ánéé dó' t'áá tsx'íłgo 'áádéé' kwii ninádahizhdoojih naaltsoos 'adahaas'nilii dóó naaltsoos dajíłta'go bik'í náádajizooígíí da dabiyo'go, jó 'éi kodi naaltsoos 'adahaas'nilígíí bił 'ahídeidoodzoh. Jó 'éi t'áá 'ákót'éege saad Part I, Section 25 góne' yaa halne'.

Section 8. Naaltsoos 'adaha'níł t'ah bich'í' hoolzhish yéé-dáq' naaltsoos 'ádaalts'íísi léi' hataadaas'nii' dooleet. Dóó naaltsoos hataadaas'nii'ii t'áá 'ájít'é házhi' dabikáa'go naaltsoos bee níłt'á náłéi t'áá kéédahojit'íłgóó. 'Áko náłéi t'óó'déé' naaltsoos 'adayiiznili naaltsoos 'ádaalts'íísi ndeijaah yéé t'áá 'át'é kodi bił ní'doogéet. 'Áádóó dadínool'íł dóó naaltsoos yízhí bee naaznileé biyi' házhi' hádadídoót'íł. Naaltsoos yízhí bee si'ánéé bikáá' házhi' 'atah 'ádingo naaltsoos 'ajíí'ah yéé t'óó hats'áq' ch'íhidoolgháq'át. 'Éi doo bił 'íidóolaltah da.

Part III. (Chapter IIIa)

T'áá Dinéjii 'Aadahwiinít'íni 'Ánihwii'aahii Naaltsoos Bá 'Adaha'níłgi

Section 1. T'áá Naabeehóji 'aadahwiinít'íł 'Ánihwii'aahii danil'í dooleetii hastáłt'ée dooleet.

Section 2. 'Ánihwii'aahii naaltsoos bá 'anídaha'níłgo niná-daha'níł dooleet. Béesh baqah dah naaznili náhást'ée' sinilígíí yíł yaa ndadóot'íłgo díí 'áníhwii'aahii 'ádaho'diilyaa shíł t'áá-łá'í jinitínigo kéyah bikáá' daash'í dahoníłtsogo há 'ahéeda-hodidoonih. 'Áko díí há 'ahéedahodeenii'ígíí biyi' hadaha-t'éeheii t'éiyá honaanish danil'í dooleet. Naat'áanii Néezgi 'aadahwiinít'ínígíí bá náho'o'ah dooleet, Tséhootsooígí dó', Ch'íníłjidi, Tónaneesdzidi, Tó Dínéeshzhee'di dóó Tsiiziziidi dó'.

Section 4. Díí kwii táago 'atkéé' haz'ánígíí bee dziz'ígo t'éiyá ha'át'éege da 'áníhwii'aahii jidooleet biniyé diné naaltsoos há 'adeidiyooníł, doodago 'éi dooda: 1. Naabeehó dine'é jil'ígo dóó tádiin dóó bi'qq 'ashla' dóó dego haa'í da honáa-haigo dó' t'éiyá. 2. Bilagáana bizaad dzidiits'a'go dóó naaltsoos wólta' dóó 'ak'e'elchihígíí t'áá yéego hoł bééhózingo dó' t'éiyá. 3. T'áadoo le'é bidahoo'aahgo náłéi ha'át'éege da náde'i'ah, 'áko 'ákódaat'éegeé béesh baqah dah naaznili yá 'alqáji' dah sidáii dóó Naat'áanii T'ááłá'í da 'atah díínáát hodiíniidgo t'áá 'áko 'ákóq dashdidoogáatgo bee 'adá hojis-áqago dó' t'éiyá.

Section 5. 'Ánihwii'aahii jidooleet biniyé naaltsoos há 'ahidoo'nił shíł díí Naabeehó binant'a'í béesh baqah dah naaz'ání náhást'ée' sinilígíí dóó Naat'áanii T'ááłá'í 'áłtsé hó-nida'idídoofkił, t'áá 'aaníí yá'át'éehegogo t'áá 'áko t'áá 'ákó-t'éege yee há hadadoodzih naaltsoos 'ahí'niłgíí t'áá bich'í' hoolzhishgo.

Section 6. Provinces wolyéego d'ígo hahoodzooígíí dabiyo'-déé' hastóí 'áníhwii'aahii dadooléet biniyé naaltsoos bá 'adahidoo'nił naaki dayízhdoozhił. Łahdeé' dó' ndaaki. 'Áko t'áá 'át'éege tseebii dooleet. Jó t'áá 'ákót'éege saad Part I, Section 5 dóó 14 wolyéego dah shijaa'ígi yaa dahalne'. 'Áko ndi hastáqago naaltsoos bá 'adahizhdooníł t'áá hó dazhnizinígíí bitah dajiláahgo.

Section 7. 'Ánihwii'aahii danilínígíí naakits'áadah náhi-diziidji' naadiin d'ídi neeznádiin bich'í' ndahalyée dooleet. Díí béeso bich'í' ndahalyéhígíí 'atní' dóó Wááshindoon yisnil dooleet, łahji'ígíí 'éi tók'í bíbéeso bá sinil dooleet.

During the course of the past year or two Navajo leaders have spoken in favor of certain changes in election procedure, and have voiced dissatisfaction with such matters as the Vice Chairmanship, the Province nominating conventions, the judges in the tribal courts, etc. The changes recommended by Navajo leaders have been written up in this document, and a mechanism has been suggested with which these changes can be put into effect. It is up to the Navajo people whether or not they want to adopt these changes now. If the people have better ideas about how to carry out the election, the system described in this paper can be changed. This is just a suggested way to carry it out. It is up to the Navajo people and the Tribal Council.

The revisions and pertinent amendments to Chapters III, IV and V of the Rules and Regulations for the Navajo Tribal Council herein contained shall, when duly approved by the Navajo Tribal Council, and authorized by the Secretary of the Interior, supersede and replace any existing regulations with which they may be in conflict.

PART I (CHAPTER IV)

HOW THE TRIBAL COUNCIL IS ELECTED

SECTION 1. Elections shall be held the first Monday and Tuesday in March of election years for the purpose of choosing delegates, officers of the Navajo Tribal Council, and judges in the Navajo Court of Tribal Offenses. The polling places are designated in Appendix 1, at the end of Part I.

SECTION 2. All members of the Navajo Tribe shall be eligible to vote in Tribal elections after they have reached the age of 21 years, provided they have previously registered for voting as set forth in Section 3 below.

SECTION 3. The period from December 1 to January 31, corresponding to election years, shall be designated as a registration period. During this time District Supervisors, school personnel and others agreed upon and authorized by the Chairman of the existing Tribal Council and the General Superintendent, shall register qualified Navajo voters. Such registrars shall issue to each registrant a card bearing the name of the voter, his or her age, home address, and the polling place at which he or she will be permitted to vote. The voter's registration card shall be in two segments, each bearing identical information. Registrars shall retain one portion, and at the close of registration period they shall prepare and certify an alphabetically arranged list of all persons registered to vote in each election community. All individuals voting on the reservation or in its immediate vicinity must go to the polling place indicated on their cards. The registration card shall be surrendered at the place of voting at the time the voter receives his or her ballot, and no person shall be given a ballot unless he or she surrenders the registration card. At the time a voter appears at the polls and surrenders

his or her registration card to receive a ballot, his or her name shall be checked off on the list of registrants for that election community before a ballot can be issued. If the voter's name is not among those listed, he or she shall not be issued a ballot.

SECTION 4. A paper ballot, upon which are printed the names and the pictures of all candidates, shall be used in Tribal election. The upper portion of the ballot shall contain the names and pictures of candidates for Chairman and Vice Chairman of the Tribal Council, and of candidates for the office of Judge in the Court of Tribal Offenses. The lower portion of the ballot shall contain the pictures and names of candidates for the office of delegate to the Tribal Council. Ballots shall be numbered consecutively and provided in blocks to each election community and authorized polling place off the reservation. A box shall be provided opposite each picture, in which the voter may indicate his or her choice by an X or other appropriate mark.

SECTION 5. The Chairman of the existing Tribal Council and the General Superintendent shall instruct the District Supervisors and/or other designated individuals in the field, to call a meeting in each of the election communities. These meetings shall be called for the first Monday in January of election years, and shall continue for as many subsequent days as necessary. Such meetings shall be for the purpose of nominating: 1. three candidates for the office of delegate to the Tribal Council; 2. three election judges to serve at the community polling place on the days of the general election; 3. one delegate to represent the community at the province nominating convention (See Part I, Section 12). The delegate to the province nominating convention shall be instructed by his community regarding that community's preference in connection with the choice of province candidates for the offices of Chairman of the Tribal Council and Judges in the Navajo Court of Indian Offenses. At the nominating convention such delegates will have an opportunity to nominate or support the candidates who represent the choice of their respective communities.

SECTION 6. All candidates referred to in Section 5 above shall be chosen by rising vote from among the persons nominated by the people in attendance at the meetings. That candidate, or those candidates, receiving the greatest number of votes shall be considered as the choice of the community.

SECTION 7. The names of all candidates for the office of delegate to the Tribal Council, and those of the three election judges chosen by each community, shall be certified to the Chairman of the existing Tribal Council and to the General Superintendent within a period of 10 days following the meeting.

SECTION 8. The 74 election communities shall be divided into four (4) provinces.

SECTION 9. Starting on the third Monday in January, a convention shall be held in each province for the purpose of nominating candidates for the office of Chairman of the Tribal Council, and selecting from among the persons nominated one person, who shall be considered as the province candidate for that office.

SECTION 10. The province nominating conventions shall be held at places to be agreed upon and designated by the Chairman of the existing Tribal Council and the General Superintendent.

SECTION 11. Province nominating convention shall be presided over by a Convention Chairman to be selected as the first act of business by the convention delegates. Such Convention Chairman may or may not be at the same time a convention delegate. If he is a delegate he shall not lose his right to nominate and vote as such in the convention. The Convention Chairman shall have the right to appoint a Secretary, Sergeants-at-arms, and other officers necessary to the efficient operation of the convention. The Convention Chairman shall preside in conjunction with a government representative to be named by the Chairman of the Tribal Council and the General Superintendent.

SECTION 12. The nominating conventions shall be composed of the delegates selected for the purpose from each election community within the province, as provided for under Part I, Section 5.

SECTION 13. Each delegate to the nominating convention shall have the right to nominate candidates to the office of Chairman of the Tribal Council, and to that of judge in the Navajo Court of Tribal Offenses.

SECTION 14. One candidate for the Chairmanship, and two candidates for Judge shall be selected in each province by standing vote. Candidates shall be selected on the basis of the individual or individuals receiving the highest number of votes.

SECTION 15. The person nominated for the office of Tribal Chairman in each province shall, during the nominating convention, and after his candidacy has been established, name a running mate for the office of Vice Chairman of the Navajo Tribal Council. The names of the candidate for Chairman, with his selection of a running mate for the Vice Chairmanship, shall be entered in the ballot and voted upon as a single ticket. It shall not be possible to split the vote between two tickets for this Tribal office.

SECTION 16. The Convention Chairman and the Indian Service representative in each province shall certify to the Chairman of the existing Tribal Council and the General Superintendent the province candidate for Tribal Chairman and for Judge. Such certification shall be made within 5 days following the close of the convention in each province.

SECTION 17. Printing of the ballots shall take place as soon as all candidates have been certified to the Chairman of the existing Tribal Council and the General Superintendent. An adequate supply of ballots, plainly marked SAMPLE BALLOT and printed on paper of a different color from that of the ballots prepared for voting purposes, shall be widely distributed, and shall be posted in public places both on and off the reservation. Those posted in the various election communities shall have the local candidates for the office of delegate, and the candidates for the Tribal Offices encircled in red. Local meetings shall be encouraged in order to acquaint voters with the ballot and with voting procedure.

SECTION 18. Not more than three days before the date of the general election the Chairman of the existing Tribal Council and the General Superintendent shall send ballots and ballot boxes to the polling places in each of the election communities.

SECTION 19. On each of the two election days voting shall begin at 7:00 A. M. and shall end at 6:00 P. M.

SECTION 20. The Chairman of the existing Navajo Tribal Council and the General Superintendent shall assign a government representative to each polling place to supervise the voting.

SECTION 21. The election judges shall guard the polls, maintain order, instruct voters in the techniques of balloting, collect registration cards and issue ballots, and otherwise assist under the direction of the government representative assigned to supervise voting at each polling place in accordance with Section 20 above.

SECTION 22. Neither the election judges nor the government representatives shall in any way influence the voters in behalf of any candidate.

SECTION 23. All candidates elected to office shall be chosen on the basis of plurality vote.

SECTION 24. At the close of the election, the election judges, under the supervision of the government representative, shall tabulate the results of the balloting and forward this information to the office of the General Superintendent at Window Rock by telephone.

SECTION 25. The sealed ballot boxes containing the ballots cast in the election, a written statement of the election results, certified by the government representative and by the election judges at each polling place, the list of registered voters, and the surrendered voters' registration cards, shall be forwarded to the office of the General Superintendent at Window Rock. The sealed statements of election results shall be opened by the General Superintendent in the presence of the Chairman and the Vice Chairman of the existing Navajo Tribal Council and at least four (4) members of the Advisory Committee. Election results from each election community shall then be totaled, and the names of the newly elected delegates, Council Officers and judges shall be announced.

SECTION 26. Any person who may be accused of fraud, or of attempt to commit fraud, in connection with the general election, shall be tried in the Navajo Court of Tribal Offenses, and, if convicted, a sentence of not less than one year at hard labor and a fine of not less than \$500 for the person so convicted shall be mandatory upon the said court.

PART II. (Chapter IVa)

PROVISION FOR ABSENTEE VOTING

SECTION 1. Polls shall be established in not more than six (6) places remote from the Reservation, to serve the needs of voters who may be engaged in off-reservation work and thus unable to return to their community polling places on the date of the general election.

SECTION 2. The location of such polling places for absentee balloting shall be established not less than 60 days prior to the general election by the General Superintendent and the Advisory Committee of the Navajo Tribal Council.

SECTION 3. Absentee balloting shall be supervised at the polling places set up in accordance with Section 2 above, by one government representative designated by the General Superintendent and one member of the Advisory Committee of the Navajo Tribal Council, appointed for that purpose by said Committee.

SECTION 4. The same ballots for voting in the general election on the reservation (see Part I, Section 4) shall be used in absentee voting except that ballots cast by absentee voters shall be plainly stamped ABSENTEE BALLOT, and their names and the name of their election community shall be copied from their registration card onto the ballot.

SECTION 5. No absentee voter shall be issued a ballot unless he surrenders the required voter's registration card, previously obtained in his home community on the reservation, (see Part I, Section 3).

SECTION 6. Absentee balloting shall be carried on at the designated off-reservation locations during a period, and for the hours, identical with the dates and polling times established for the general election on the reservation proper.

SECTION 7. After the polls have closed on the final election day, the government and Tribal representatives in charge (see Section 3 above), shall count the ballots cast, tabulate the results, and wire the information to the General Superintendent at Window Rock. The sealed ballot boxes containing the ballots, and a written tabulation of the election results shall be returned to the office of the General Superintendent as soon as possible, to be included with results from reservation election communities as set forth under Part I, Section 25.

SECTION 8. The registration cards surrendered by absentee voters shall be turned over to the General Superintendent for checking against the list of registered voters from each election community, as provided for under Part I, Section 3. If a card is found for any individual whose name does not appear on the certified list of registered voters for a given community, that person's ballot shall be disqualified and thrown out.

PART III. (Chapter IIIa)

ELECTION OF JUDGES IN THE NAVAJO TRIBAL COURT OF INDIAN OFFENSES

SECTION 1. There shall be six (6) judges to serve the needs of the Navajo Tribal Court of Indian Offenses.

SECTION 2. The office of Tribal Judge shall be an elective office.

SECTION 3. The Tribal Judges shall hear cases within their jurisdictions as established by the Chairman of the Tribal Council and the General Superintendent, with the advice of the Advisory Committee, at Tribal Courts in Shiprock, New Mexico; Fort Defiance, Arizona; Chinle, Arizona; and Tuba City, Arizona; Kayenta, Arizona and Leupp, Arizona.

SECTION 4. No person shall be eligible for candidacy or election to the

office of Tribal Judge unless: 1. he is a member of the Navajo Tribe, 35 years of age or older; 2. he is proficient in reading, writing and speaking the English language; 3. he consents to undergo such training as the Chairman of the Tribal Council and the General Superintendent may see fit to advise after his election.

SECTION 5. The Advisory Committee of the Navajo Tribal Council and the General Superintendent shall determine the eligibility of candidates for the office of Judge, and shall certify qualified candidates prior to the

general election.

SECTION 6. Each voting province shall be permitted to name two candidates to the office of Judge in the Navajo Tribal Court of Indian Offenses, as set forth under Part I, Sections 5 and 14. Voters at the polls shall be instructed to vote on six (6) candidates only for this office.

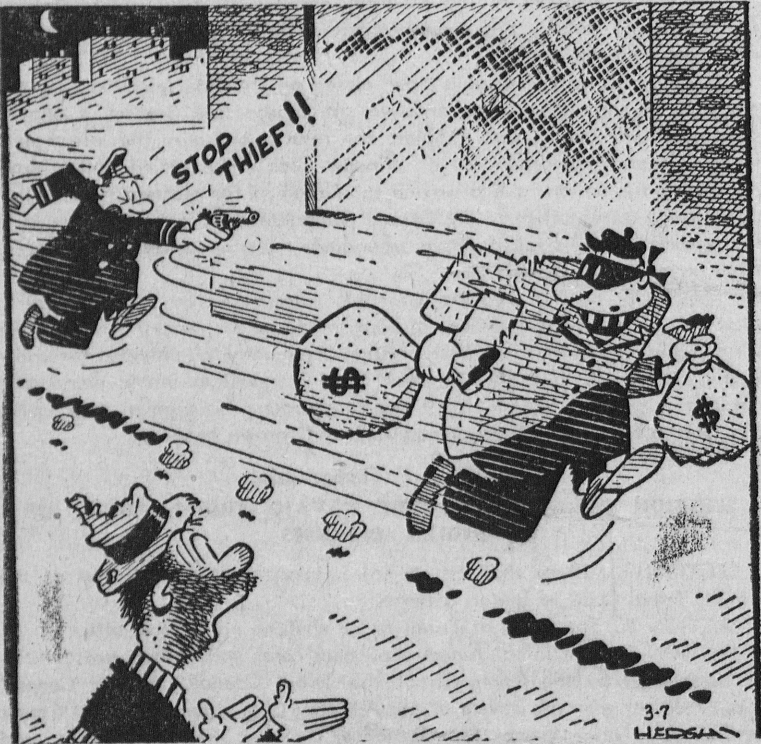
SECTION 7. Tribal Judges shall be paid an annual salary of \$2400, half of which shall be from applicable federal funds, and half from Navajo Tribal Funds.

APPENDIX I

The following are the designated election communities and polling places as listed by land management districts:

District 1	
ELECTION COMMUNITIES	POLLING PLACES
Tonalea	Tonalea
Kaibito	Kaibito Day School
Lechee	Lechee
Copper Mine	Copper Mine
District 2	
Navajo Mountain	Navajo Mountain Day School
Inscription House	Trading Post
Shonto	Shonto Day School
District 3	
Tuba City	Tuba City
Coal Mine Mesa	Coal Mine
Cameron	Cameron
Bodaway House	Bodaway House
District 4	
Chin Lee Coal Mine	Chin Lee Coal Mine
Pinon	Pinon Day School
Forest Lake	Forest Lake
Dinnebito	Dinnebito Project
District 5	
Red Lake	Red Lake Day School
Bird Spring	Bird Spring
Leupp	Leupp
District 7	
Jeddito	Jeddito
Cedar Springs	Cedar Springs
Dilkon	Dilkon
Indian Wells	Indian Wells
District 8	
Kayenta	Kayenta
Chilchinbito	Chilchinbito
Dinnehotso	Dinnehotso School
Gouldings	Trading Post
District 9	
Rock Point	Rock Point Day School
Sweetwater	Trading Post
Mexican Water	Trading Post
Teec Nos Pos	Teec Nos Pos
District 10	
Chinle	Chinle
Rough Rock	Many Farms
Salina	Black Mountain Store
Nazlini	Nazlini Chapter House
District 11	
Round Rock	Round Rock
Lukachukai	Lukachukai
Tsailee	Tsailee

District 12	
ELECTION COMMUNITIES	POLLING PLACES
Shiprock	Shiprock Agency
Red Rock	Red Rock School
Sanastee	Sanastee School
Nava	Nava School
Aneth	Aneth School
District 13	
Upper Fruitland Unit	Red Mule's Place
Lower Fruitland Unit	Custer's Place
Burnhams	Burnhams School
District 14	
Mexican Springs	Mexican Springs
Tohatchi	Tohatchi
Naschitti	Naschitti School
Coyote Canyon	Coyote Canyon School
District 15	
Lake Valley	Lake Valley School
Crownpoint	Crownpoint Agency
Bloomfield's	Bloomfield Store
Torreon	Torreon School
Pueblo Pintado	Pueblo Pintado School
District 16	
Mariano Lake	Mariano Lake School
Two Wells	Two Wells Trading Post
Manuelito	Manuelito
District 17	
Klagetoh	Klagetoh School
Greasewood	Greasewood School
Steamboat	Steamboat School
Ganado	Ganado School
Cornfields	Cornfields School
Kin Li Chee	Kin Li Chee School
District 18	
Crystal	Crystal School
Fort Defiance	Fort Defiance Agency
Sawmill	Sawmill School
Oak Springs	Chapter House
Houck	Houck
St. Michaels	Tribal Fair Grounds
District 19	
Carson	Carson Chapter House
Lybrooks	Nageezi
Canoncito	
Canoncito	Canoncito School
Puertecito	
Puertecito	Alamo School
Ramah	
Ramah	Ramah



T'áátá'í doot'ízh ndi ła' bee shíká 'anilyeed, sik'is, bik'é gohwééh' deeshdlííł.



Ła' díí naaltsoos shá wohjih bidishnúí nt'ée' t'óó yiniinaa 'atł'iilwod.